

A  
QUESTION

Deeply concerning

Married Persons,

and such as intend to

MARRY:

Propounded and Resolved according

to the

SCRIPTURES.

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JER. 20. 9.

*Then I said, I Will not make mention of him, nor speak any more  
in his Name; but his Word was as a burning fire shut up in my  
bones, and I was weary of forbearing, and could not stay.*

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London, Printed for Tho. Underhill, at the Anchor and Bible  
Pauls Church-yard. 1653.



## The Author to the Christian Reader.



*F* the Question proposed be resolved Negatively by the Scriptures, and practised contrarily by many Professors, doth not the Lord seek for a man to make up the hedge for preserving the distinct bounds of his honourable Ordinance? The candle of this Negative resolution was long since lighted to give light to some of Gods household, that had removed the bounds; but put under a bushel in expectation of some greater Lamp that might give light to all in the house of God for a more full illumination. But not finding that to appear (as he hoped) in all the Orthodox Treatises concerning Marriage, he stayed so long upon Moses his pretences, Who am I? and I am not eloquent, &c. and Send I pray thee by the hand of him whom thou wilt send, till the anger of the Lord made this poor candle like fire shut up in his bones, and now constraineth him to set it on a candlestick, lest if he tarry longer, mischief come upon some of Gods Family, and on himself too for not giving warning.

And therefore I most humbly beseech all the household of God (whom it may concern) especially those that seem to be Pillars in his House; that as they reade they Will so consider and try, that if instead of gold, silver, precious stones, there be built any wood, hay, stubble on the Foundation of the Prophets and Apostles by me alleadged, that by the spirit of judgement and of burning they Will afford their helping hand to burn it so, that whatsoever lesse I may suffer, may turn to the gain of Gods people. But if the Work abide trial, that then they Will vouchsafe to give unto me the right hand of fellowship, that none of Gods House be edified to perdition (as the Apostle speaks in another case) by the different judgement or Practise of any in reputation for Knowledge or conscience:

1 Cor. 8. 10.

So prayeth the least of Gods Servants




in the Work of the Ministry

A. L.

# A QUESTION deeply concerning Married persons, and such as intend to Marry, propounded, and resolved according to the Scriptures.

*Whether any Woman (Widow or Maid) intending to Marry, may before her Marriage reserve any of her Goods in her own power, to be disposed by her after she shall be Married without her Husbands direction or consent?*

The resolution is Negative for the Reasons following.

1.  His removeth the meerstones of Gods Ordinance, who hath <sup>a</sup> set <sup>b</sup> Eph. 5. 23, 24. the Husband to be the head of the Wife as Christ is the head of the <sup>c</sup> Deut. 27. 17. Church, and the Wives to be subject in every thing to their own <sup>d</sup> Mal. 1. 8, 14. Husbands as the Church is unto Christ. And if it be a cursed act <sup>e</sup> Gen. 14. 22. to remove <sup>f</sup> our neighbours Landmark, how much more <sup>g</sup> cursed (by <sup>h</sup> Gen. 49. 6. desert) is that deceiver who will offer this to the Lord of Hosts, the <sup>i</sup> Rom. 2. 13. most high God, the possessor of Heaven and earth, whose Name is dreadfull among <sup>j</sup> 1 Cor. 11. 8. the heathen? Therefore in detestation of all such presumptions every vertuous woman <sup>k</sup> ver. 9. should say with <sup>l</sup> Jacob, My soul enter not into such secrets, for they are cursed. <sup>m</sup> 1 Rom. 7. 22.

2. As the Wife even in the state of innocency owed subjection to her Husband, be- <sup>n</sup> 1 Joh. 5. 3. cause <sup>o</sup> Adam was first formed, then Eve; and <sup>p</sup> the man is not of the woman, but the <sup>q</sup> 1 Tim. 2. 11, woman of the man; neither was the <sup>r</sup> man created for the woman, but the woman for <sup>s</sup> &c. the man: so after the fall, this subjection, which before sin entred was <sup>t</sup> Gen. 3. 16. <sup>u</sup> not grievous, was then imposed as a <sup>v</sup> penalty of her transgression, <sup>w</sup> curbing and keep- <sup>x</sup> Jer. 27. 8. ing under her desires. Now if it were a matter of <sup>y</sup> death not to submit the neck to <sup>z</sup> Jer. 28. 13. Nebuchadnezzars yoke when the Lord imposed it, and he that would rebell-like break <sup>a</sup> Isa. 9. 9. that yoke, should <sup>b</sup> make to himself yokes of iron instead of yokes of wood: shall any <sup>c</sup> Jer. 5. 3. woman <sup>d</sup> in the pride and stoutnesse of her heart slip her neck out of Gods yoke, and <sup>e</sup> Isa. 9. 10. refuse to receive correction; thinking to reverse the Lords decree, like those rebels of <sup>f</sup> Jer. 28. 15, 16. old, who <sup>g</sup> said The bricks are fallen down, but we will build with hewen stones? What <sup>h</sup> Jer. 5. 31. though <sup>i</sup> Hananiah and other Prophets taught rebellion against the Lord, and the <sup>j</sup> peo- <sup>k</sup> ver. 23, 29. ple loved to have it so; was not the Lords soul <sup>l</sup> avenged on such rebels, and the <sup>m</sup> punish- <sup>n</sup> Eze. 14. 10. ment of the Prophet even as the punishment of those that sought unto him? And doth <sup>o</sup> Jer. 5. 22. not the Lord call in the <sup>p</sup> waves of the sea to testify against all such fortis rebellion? <sup>q</sup> Job 37. 23.

Wherefore seeing the Lord is <sup>r</sup> so excellent in power and judgement, that none <sup>s</sup> Job 9. 4. hath <sup>t</sup> been fierce against him and hath prospered: and seeing he is <sup>u</sup> so jealous of the glory of <sup>v</sup> Exod. 20. his holinesse and justice, that he hath not <sup>w</sup> pardoned the faults of his own faithfull ser- <sup>x</sup> 2 Sam. 11. 9, vants without heavy judgements, as fines set on their heads to the <sup>y</sup> terror of the ungodly: <sup>z</sup> 10, 11, 12, 13, should not all Wives beware that <sup>a</sup> they choose not iniquity rather then affliction, and <sup>b</sup> 14. Num. 20. remove the bound like the Princes of Judah, least God pour out his wrath like water, <sup>c</sup> 12. Deut. 3. and make to them yokes of iron instead of yokes of wood? <sup>d</sup> 23, &c. 1 Sam. 3. 11, 12, 13.

The religious Wife therefore for her own safety as well as for Gods Honour, must <sup>e</sup> submit her self to her own Husband, and be subject to him in every thing bearing this <sup>f</sup> Jer. 5. 28, 29. yoke of the Lord not only patiently without grudging because it is <sup>g</sup> her own punish- <sup>h</sup> 1 Pet. 4. 17. ment, that is, of her own <sup>i</sup> procuring; but willingly without shrinking from it, because <sup>j</sup> Job 36. 21. it is the <sup>k</sup> Lords judgement and a cognizance of his holinesse and justice, and the inha- <sup>l</sup> Hol. 5. 10. bitants of the world shall learn righteousness by it. <sup>m</sup> Eph. 5. 22, 24.

<sup>n</sup> Mich. 7. 9. Lam. 3. 39. <sup>o</sup> Jer. 2. 17. <sup>p</sup> 1 Isa. 26. 9.

- Rom. 8. 28.  
 Mat. 11. 30.  
 1 Pet. 3. 7.  
 2 Tim. 3. 6.  
 Prov. 5. 17.  
 Eph. 5. 23.  
 1 Cor. 14. 35.  
 Gen. 3. 16.  
 Eph. 5. 23.  
 Hab. 3. 2.  
 Jam. 4. 15.  
 Mat. 11. 29.  
 Deut. 3. 26.  
 Isa. 30. 16.  
 Isa. 28. 12.  
 Jer. 5. 5.  
 Jer. 5. 4.  
 Jer. 18. 12.  
 Jer. 3. 22.  
 1 Tim. 2. 14.  
 Gen. 3. 7.  
 Gen. 3. 22.  
 Gen. 4. 5.  
 ver. 6.  
 1 Tim. 6.  
 John 8.  
 Gen. 3. 1, 2, 3.  
 ver. 6.  
 ver. 17.  
 Deut. 32. 29.  
 2 Cor. 9. 6.  
 Isa. 53.  
 Rom. 8.  
 Heb. 12.  
 2 Cor. 9. 15.  
 Heb. 2.  
 2 Tim. 5. 13.  
 1 Cor. 14. 34.  
 1 Tim. 2. 11.  
 Gen. 3. 17.  
 ver. 6.  
 1 Cor. 14. 34.  
 1 Pet.  
 Gen. 3. 16.  
 Eph. 5. 22.  
 ver. 24.  
 ver. 35.
3. As God makes all things work together for good to those that love him, so this yoke of subjection, is by Christ made an easie yoke to the believing Wife, and no lesse profitable then comfortable. For she being the weaker vessel, and consequently easier to be deceived in judgement and perverted in affection (as silly women led with divers lusts are soon led captives) therefore hath God set her Husband over her as her guide and a head; not only by teaching and informing her judgement, but by ruling to master her affections: that he may thus be the instrumental saviour of his wife, as Christ is the efficient Saviour of his Church. Now when God doth thus in wrath remember mercy, and offereth such grace to the humble Wife, that in taking his yoke upon her she shall finde rest to her soul, and that in her subjection shall be her preservation: will ye so reward the Lord O ye foolish women and unwise, as with that froward generation to say no, we will not hear it, and altogether break the yoke and burst the bonds?
- Hearken O ye Wives and hear my speech I pray you: Is not this a miserable foolishnesse, yea a desperate stubbornesse, not to know the way of the Lord and the judgement of your God, but to sling off the plaister whereby God would heal your backsliding? For what saith the Scripture? Adam was not deceived, but the woman being deceived was in the transgression. What was not Adam deceived at all? yea, as appeareth first, in that both their eyes are said to be opened, after they had eaten; and secondly in Gods ironical upbraiding him, saying, The man is become as one of us to know good and evil: both which sayings have relation to the devils sophistical promise let down before, wherein he insinuated as if he had been a secret friend of theirs, and wished them more good then God himself. So that Adam was not primarily deceived, but the woman being first deceived, became the devils Proctress, and prevailed with Adam to be in the same transgression with her. For the devil as a cunning Pyrate, intending to drown them both in perdition, (for which cause Christ saith he was a lyer and a murderer from the beginning) began first to board the weaker vessel, and drawing her to a parley, and she presuming without her Husband to hold tattle with the subtil Serpent, was soon seduced, and she eating gave also to her husband; presuming to school him and to prescribe what he was to do, and so he did eat, by hearkning to the voice of his wife, as God charged him in his arraignment.
- O that Women were wise, that they understood this, that God (who commanded the light to shine out of darknesse, and a healerth us by his Sons stripes, and by delivering him to death, and shame, brings us to life and glory) hath been pleased to cure the prating infirmity of women, by commanding that whole sex to perpetual silence in the Churches; her presumption in taking on her to teach and usurp authority over the men, by requiring the woman to learn in silence with all subjection. And because Eve being a wife aggravated that her presumption against her own husband (who hearkned to her voice, and she gave him and he did eat) therefore for the cure of her
12. only ask their own husbands at home (that they learn of them, being men of knowledge, above all others in private) but that their desires shall be to their husbands, and they shall rule over them; so that they must submit themselves to their own husbands as to the Lord, and be subject to them in every thing as the Church is unto Christ And therefore the Apostle after he had largely discoursed of both their duties, summarily concludes all in this saying, Let every husband love his wife as himself, and let the wife fear her husband; fear I say to displease him in any thing wherein God is not displeased, though it never so much crosse her desires; how else can she be subject in every thing as God requireth?
- 1 Pet. 3. 2.

Thus *Sarah* obeyed *Abraham* and called him Lord, acknowledging in word and deed her husband to be her governour, and therein is commended as the mother of all believing wives. And whatsoever wife is born of God to be a daughter of *Sarah*, and to walk uprightly, she will finde and feel these words and commandments of the Lord to be good, and not grievous: and with submission and obedience she will take them upon her, as a easie yoke and a light burden, because she thus continuing in faith, and charity, and holinesse with sobriety shall be saved, and make an end of her own salvation with fear and trembling. Contrariwise if any wives flumble at the word being disobedient, and refuse and rebell (whatsoever shew they make of godlinesse, denying the power thereof) God will refuse to acknowledge them as daughters of *Sarah*, and will prove to their wo, that no promise of salvation belongs to them if they refuse to obey as *Sarah* did. And therefore God in his promise of saving wives, coupleth faith, and charity, and holinesse with sobriety, which sobriety implyeth both their learning in silence with all subjection, and their not usurping authority over the man.

*Object. 1.* But may not a Wife speak to inform her Husband wherein he erreth, and when him on in good duties wherein he is dull and negligent? Yea, if her Husband be such a *Nabal*, that by his folly he is drawing a mischief on himself and his household, and is such a son of *Belial*, that he may not be spoken unto: may not a wife in such a case, without his direction or consent, take and improve his goods and servants for preventing the mischief?

*Sol.* As at first God made *Eve* a meet help for *Adam*, so a man may possibly finde (though rarely as *Solomon* intimateth) a vertuous woman, with graces more precious than pearls. And as no small honour is to be given of husbands to weaker vessels richly fraughted, so husbands that have such prices put into their hands, to get or improve wisdom, are banded for fools, if they have no hearts to use them. For as two are better than one, so sometimes the weaker vessel may hold stauncher, when the stronger may fail. And when we read that the vertuous woman will do her husband good and not evil all the days of her life; and that one of her virtues wherein she excelleth others, is the Law of kindnesse in her tongue, whereby she openeth her mouth with wisdom; and that rebuke and conversion of a sinner from the error of his way, are effects of love, and as due debt to be rendred to every one, much more to a husband from his wife: what a son of *Belial* were he that would not be spoken unto by such a vertuous wife? and especially like *Sarah* (who obeyed *Abraham* and called him Lord) reverence from a meek and quiet spirit shall attend the Law of kindnesse in her tongue: not daring contemptuously to crow over her husband like proud *Jezebel*, or contumeliously to lash him with the scourge of the tongue like scornfull *Mitchal*, which God forbids in all inferiours towards their superiours.

And for the honour and comfort of vertuous wives, we finde it written, how informed her husband what was to be done with the bondwoman and her sonne, and how therein God commanded *Abraham* to hearken to the voice of his wife in all that she had said, though the thing were very grievous in *Abrahams* sight because of his sinne. Likewise *Rebekah* espying her husbands error, was a meet help to him, whereby he conferred the blessing on *Jacob*, according to Gods prediſtion, though she failed in many circumstances. And so the gracious *Shunammite* is registred not only for conſtaining the Prophet to eat bread as he paſſed by, but alſo for ſtirring up her husband to make a ſonne, being before childleſſe. And *Abigail* a woman of great underſtanding, how ſhe ſet forth and ſet up as a Crown to her fooliſh husband, in taking and improving his goods and ſervants without his direction or conſent, whereby ſhe ſaved him and his family.

ver. 32, 33.  
ro. 31. 10.  
and 12. 4.

family from a mischief whereof he was insensible? And how came the <sup>2</sup> blessing of David upon her and her advice which kept him that day from shedding blood? And *Nahals* may be their names, and folly is with them, that give not due honour to such virtuous wives, whose price is far above rubies, and who are Crowns to their husbands.

*Object. 2.* But may not a Maid, a Widow especially, before Marriage, in discretion reserve something to be in her power and disposition after she shall be a Wife, and that for good to her Husband, to help him at a need, or to help her former Children, or other Saints of God?

1 Tim. 5. 8.  
A&S 5. 5.  
1 Sam. 15. 23.  
ver. 23.

*Sol.* Concerning her former Children or other Saints, she was to <sup>2</sup> provide for them while things were in <sup>2</sup> her own power: but if being wife she withhold her obedience to God and subjection to her husband under such pretences, she must know that <sup>2</sup> obedience is better then sacrifice, and that <sup>2</sup> rebellion is as the sin of witchcraft: and if she wilfully persist to reject the word of the Lord, God will reject her from being a daughter of *Sarah*. For what is this but to kick at Gods Ordinance, as <sup>4</sup> *Ely* and his sons kicked at Gods sacrifices, and to <sup>2</sup> honour and love her Children and Saints above God, as *Ely* did his sons? And what is that, but to set up her Children and Saints as Idols in her heart? and her stubbornness in this kinde will be no lesse then <sup>2</sup> as iniquity and idolatry.

1 Sam. 2. 29.  
Mat. 10. 37.  
Eze. 14. 4.  
1 Sam. 15. 23

Tit. 2. 5.

Secondly, Concerning her pretended discretion and goodness towards her husband, she must learn that God hath coupled the <sup>2</sup> discretion and goodness of a wife unto subjection to her husband: And therefore so long as she refuseth subjection, she can never approve her self unto God to be a discreet or good wife. Nay whiles under colour of discretion and goodness, she withdrawes her subjection, and makes a divorce betwixt those duties which God hath coupled together; she <sup>2</sup> goeth a whoring from God, in withdrawing her heart from him, and not <sup>2</sup> trusting in him with all her heart, nor acknowledging him in all her wayes, but leaning to her own understanding: And thus missing Gods <sup>2</sup> direction, she goeth the high way to <sup>2</sup> destruction. This discretion therefore is not <sup>2</sup> the wisdom from above, but is earthly, sensuall and devilish; witnesse the <sup>2</sup> bitter envying and strife that appeareth in such wives, when they are therein galled, instead of that <sup>2</sup> meek and quiet spirit which should be in them, and which is in the sight of God of great price.

Psal. 73. 27.  
Prov. 3. 5, 6.  
ver. 6.  
Psal. 73. 27.  
Iac. 3. 15.  
ver. 14, 16.  
1 Pet. 3. 4.

*Object. 3.* But what if after she become a Wife, she without her husbands knowledge or consent put over such things as she before reserved in her own power to some other godly men in trust, to be kept and disposed by them as they shall see good?

Isa. 59. 5.  
29. 15.  
Isa. 5. 18.  
2 Tim. 2. 26.  
Isa. 5. 21.  
Jer. 17. 5.

*Sol.* This is to hatch Cockatrice eggs and to weave the Spiders web, and <sup>2</sup> woe to them that seek deep to hide their counsell from the Lord, and their works are in the dark. And is not this to <sup>2</sup> draw iniquity with cords of vanity, and sinne as with cartropes? For though these and such like Conveyances may be strong as cartropes, to hold such as use them <sup>2</sup> captives in the devils snare; yet they will prove but cords of vanity, yea weaker then vanity it self, to draw away the <sup>2</sup> woes and <sup>2</sup> curses that hang over the heads of such, who are prudent in their own sight, and whose hearts depart from the Lord, and trust in the arm of flesh. And what is this better then a chievish conspiracy, to <sup>2</sup> rob God of the honour due to him and his Ordinance, and to steal away and detain from a husband, yea and that from a beleiving husband, that power and right wherewith the Judge of quick and dead hath invested him, by the uncontrollable records of the sacred Scriptures formerly alledged? Will any of the wise children of this world receive and keep goods feloniously taken, because in kindness they are brought to him in trust? Where then was the wisdom of that godly Trustee, in discerning evil from good, nay in <sup>2</sup> putting evil for good, darkness for light, in entertaining

Mal. 3. 8.

Isa. 5. 20.



taining such trust? May not here the receiver be as bad, yea in some respect worse then? Rom. 1. 3. the Dealer? And are not they<sup>a</sup> cursed from the Lord, that offer that to God and his<sup>a</sup> Mal. 1. Law, which they dare not offer to their Prince?

Moreover in this conspiracy there is not only sacrilege against God, and robbery against a brother, but also a fearfull degree of murder. For as the vertuous woman is a<sup>b</sup> Crown, and<sup>c</sup> glory of her husband; and will not only<sup>d</sup> apply her hands with diligence, but her wits with prudence to uphold her husbands estate and honour: so she<sup>e</sup> that maketh her husband ashamed, is as<sup>f</sup> rottenness in his bones. Now judge in your<sup>g</sup> selves, Is it not a shame to a man of wisdom, that his wife should manifest her self to be so foolish, that she should fear to commit the power and government of her goods to<sup>h</sup> him, whom she boldly took as the fittest of all others to have the<sup>i</sup> power of her body, and<sup>j</sup> the<sup>k</sup> rule of the desires of her soul? Is he worthy to govern the greater matters and not<sup>l</sup> the lesser? This is a shame, witnesseth the<sup>m</sup> Apostle Paul. And is not this a shame to a<sup>n</sup> believing husband, that whereas a<sup>o</sup> friend sticketh closer then a brother; that a brother should stick neerer to the heart of his wife to be trusted then himself who is such a<sup>p</sup> friend, that he must<sup>q</sup> love his wife even as Christ loved his Church and gave himself for<sup>r</sup> it? Wherefore if these courses be as rottenness in a husbands bones as God himself witnesseth, then there must be a ceasing of such cruelty, least the marrow which is hereby consumed in his bones, cry unto God as the blood of Abel?<sup>s</sup>

**Object 4.** But women are the weaker vessels, and should not the kindnesse and patience of a good Husband, yeeld and bear with his Wives weakneses in reserving some things, especially trifles in comparison of the great things she yeelded up to him?

**Sol.** I acknowledge that a good Husband must love his Wife, that he be not<sup>a</sup> bitter unto her, and so dwell with her<sup>b</sup> according to knowledge, that it must be a<sup>c</sup> glory to<sup>d</sup> him to passe over a transgression; yea his love must<sup>e</sup> cover a multitude of her sins, and<sup>f</sup> for peace sake<sup>g</sup> bear all things, beleve all things, hope all things, endure all things, as<sup>h</sup> far as the<sup>i</sup> girdle of truth can<sup>j</sup> possibly stretch: So must he<sup>k</sup> follow the truth in<sup>l</sup> love, and<sup>m</sup> love the truth and peace. But as<sup>n</sup> love must be in the truth, so must peace; and<sup>o</sup> love and peace must be both broken in the quarrell of truth and faith, for the<sup>p</sup> maintenance wherof we must earnestly contend. And Christ the<sup>q</sup> Prince of peace, who for<sup>r</sup> this cause came into the world that he should give witness to the truth, tells<sup>s</sup> us plainly, that in the cause of truth<sup>t</sup> he came not to send peace but a sword. Buy the<sup>u</sup> truth and sell it not (not at any rate) said the<sup>v</sup> wisest among men, who could best tell the<sup>w</sup> value of it. There must be no merchandize for truth, no torrent of affliction may carry<sup>x</sup> us on for the sweet commodities of love and peace to sayl beyond the line of truth, unless we will<sup>y</sup> make shipwrack of faith. Charity<sup>z</sup> receybeth not in iniquity but receybeth<sup>a</sup> in the truth: and a foul iniquity it were, if the love of Christ<sup>b</sup> (who is the way, the truth and the life,) should not have the<sup>c</sup> preheminance in all things, above the<sup>d</sup> love of our<sup>e</sup> selves, wives, or any creatures.

What should I say more? A good husband will not despise the cause of his maid servant when she contendeth with him, much lesse of his Wife, but must be ready to<sup>a</sup> lay down his life for his wife, much more for peace sake submit with her to be<sup>b</sup> judged before the Saints; and honour her not only as the weaker vessel, but as a<sup>c</sup> coheir with<sup>d</sup> himself of the grace of life, if she will learn of Sarah, to be subject and obedient unto her husband as Sarah was. But if her weaknesse be turned into wilfullnesse and rebellion against God, so that command the Lord what he will, in such and such things as please her<sup>e</sup> she will not be subject to her husband, but in the stoutnesse of her heart presume to<sup>f</sup> prescribe against God by her conditions and reservations: in such a case as faithfull<sup>g</sup> Moses would not yeeld to Pharaoh in a<sup>h</sup> hoof, though thereby the lives of many<sup>i</sup> thousandes

Gal. 2. 5, 13, thousands seem to be hazarded, nor faithfull *Paul* to the false brethren, no nor for an hour, that the truth of the Gospel might continue, though *Peters* dissembling therein were openly reproved to his shame; so a faithfull husband should not yeeld to his wife, no, not for an hour, nor in a hoof, though it put her to as open a shame as *Miriam*. Num. 12. 14, *riam* was for muttering against *Moses*, that the bounds of Gods Ordinance may continue steadfast.

And concerning the pretended patience of a Husband, know that God hath coupled  
 2 Pet. 1. 6. patience and godliness together; and therefore in such rebellion against God, a godly  
 Rev. 2. 2. husband in Christian patience cannot bear with his wife, but for himself against her.  
 2 Cor. 2. 8. least Christ issue him out of his mouth for lukewarmness. And if under colour of kind-  
 Rev. 3. 16. ness he should suffer sin upon her with slight rebukes, he should hate her in his heart,  
 Lev. 19. 17. and therein be no less than a murderer. Did not meek Moses so long for his wives sake  
 1 Joh. 3. 15. forbear the \*circumcising of his child, that the Lord met with him and sought to  
 Exod. 4. 24, kill him, had not his wife suddenly put it in execution, though she cast the foreskin  
 25, 26. at his feet and said, Surely a bloody husband thou art to me? And was not the \*judge-  
 Sam. 3. 13. ment of God heavy upon old *Ely* and his house for ever, because his sons made  
 Gen. 3. 16. themselves vile and he restrained them not? And as *multiplied Eves sorrows*,  
 verse 6. because her familiarity and voice occasioned her husband to yield to second her  
 in eating the forbidden fruit (being commended and given to him by her who  
 Prov. 5. 19. was his loving, kinde and pleasant *Roe*, with whose love he was ravished) so it  
 Gen. 3. 17. aggravated *Adams* sorrows all the daies of his life, because he so hearkened to the  
 voice of his Wife, crossing Gods Commandment. Therefore as Christ knowing the  
 1 Cor. 5. 11. terror of the Lord in the way of his judgements, saith, *Remember Lots wife*: So say  
 Luke 17. 32. to all married persons, Remember *Adam* and *Eve*.

Act. 5. 1, &c. *Obj.* But what if the husband knew before marriage such purposes and reservations? Cor. 5. 19, of his future wife, and consented to them and promised to ratify them?

20. Sol. If husband and wife before marriage should so compact and consent together, I  
 Jan. 4. 14. say it were a fearfull step towards that downfall sinne of *Ananias* and *Sapphira*: And  
 Micah 6. 8. faith not the Lord, <sup>2</sup> He that covereth his sins shall not prosper, but whose confessions  
 2. 55. 7. and forsaketh them shall have mercy? We therefore being Ambassadors for Christ,  
 2. 5. 4. to whom he hath committed the word of reconciliation, beseech such in Christs stead, Be  
 Rom. 2. 23. reconciled to God, and <sup>2</sup> Break off your sins by righteousness, and <sup>b</sup> humble your selves  
 Micah. 6. 16. to walk with God, keeping your selves within the bounds of Gods Ordinance, and so  
 Sam. 2. 5. 2. <sup>c</sup> return unto the Lord and he will have mercy upon you, and to our God, for he will  
 34. 35. abundantly pardon. For though mens <sup>d</sup> oaths and promises tending to their own hurt  
 Job. 11. 4. are not to be changed, yet none are to be kept that tend to the <sup>e</sup> dishonour of God and  
 Judg. 12. 13. breach of his Law, no more then the <sup>f</sup> statutes of *Omri*, or the rash <sup>g</sup> oath of *David*, who  
 Judg. 11. 27. blessed God for sending *Abigail* to meet him, and to keep him from performing such an  
 Judg. 11. 39. unadvised, bloody oath.

Who would have thought that ever *Fepthab* <sup>a</sup> registred in the catalogue of the faithful <sup>b</sup> put his life in his hands to avenge the <sup>c</sup> wrongs of *Israel* upon the children of *Ammon*, should <sup>d</sup> so unnaturally wrong his own daughter and <sup>e</sup> only child, when the forethought of it made him to rent his clothes and cry alas? Or that King *Herod*, who <sup>f</sup> feared *John Baptist*, knowing that he was a just man and holy, and <sup>g</sup> saved him (against the <sup>h</sup> bloody purpose of *Herodias*) and when he heard him he did many things, and heard him gladly, that ever he would become a bloody butcher to behead for revenge a Prophet, yea <sup>i</sup> more than a Prophet, though he were <sup>k</sup> exceeding sorry to hear and think of it? Had yet the devil, that <sup>l</sup> murderer from the beginning, brought these things to pass under pretence of a <sup>m</sup> vow, and a <sup>n</sup> promise bound by an oath? Now <sup>o</sup> happened



• happened not these things to them for ensamples? and they are written to admonish us, that under fair pretences we lean not to our own wisdom, least Satan who transformeth himself into an Angel of light (though he hath the power of death) stick the sting of death in mens souls, so that they cannot cease to sin, but wax worse & worse, deceiving and being deceived, whiles Satan gets advantage of us by his devises.

Ask ye how? I pray the Lord, even the Lord who hath chosen *Jerusalem*, to rebuke Satan that accuser of the brethren, that accuseth us before our God day and night; lest he procure the punishment of the husband to be as the punishment of the wife that seeks his consent; and least in that very thing wherein they have dealt proudly, not acknowledging God in their waies, God be above them both in the way of his judgements: And then to their shame (which is the pay-master of pride) they may know whose words shall stand, Gods or theirs; and what an evil and bitter thing it is for wives to set up their Idols in their hearts, and for husbands by yielding to them to make them naked to their shame, as *Aaron* made the people of *Israel* naked unto their shame among their enemies, the issue whereof was as wofull as shamefull. For whiles they made it their May-game and Play to sacrifice to their molten Calf, not only was it stamped to powder, and the people made to drink of it, and three thousand of them slain for it, but both they and *Aaron* (who brought so great a sin upon them) had been destroyed by God, had not *Moses* his chosen prayed for them, and stood before him in the breach to turn away his wrath, lest he should destroy them. And when God seeks for such a man to stand in the gap before him, should he finde none?

Deut. 9. 19, 20. Eze. 22. 30. Psal. 106. 23.

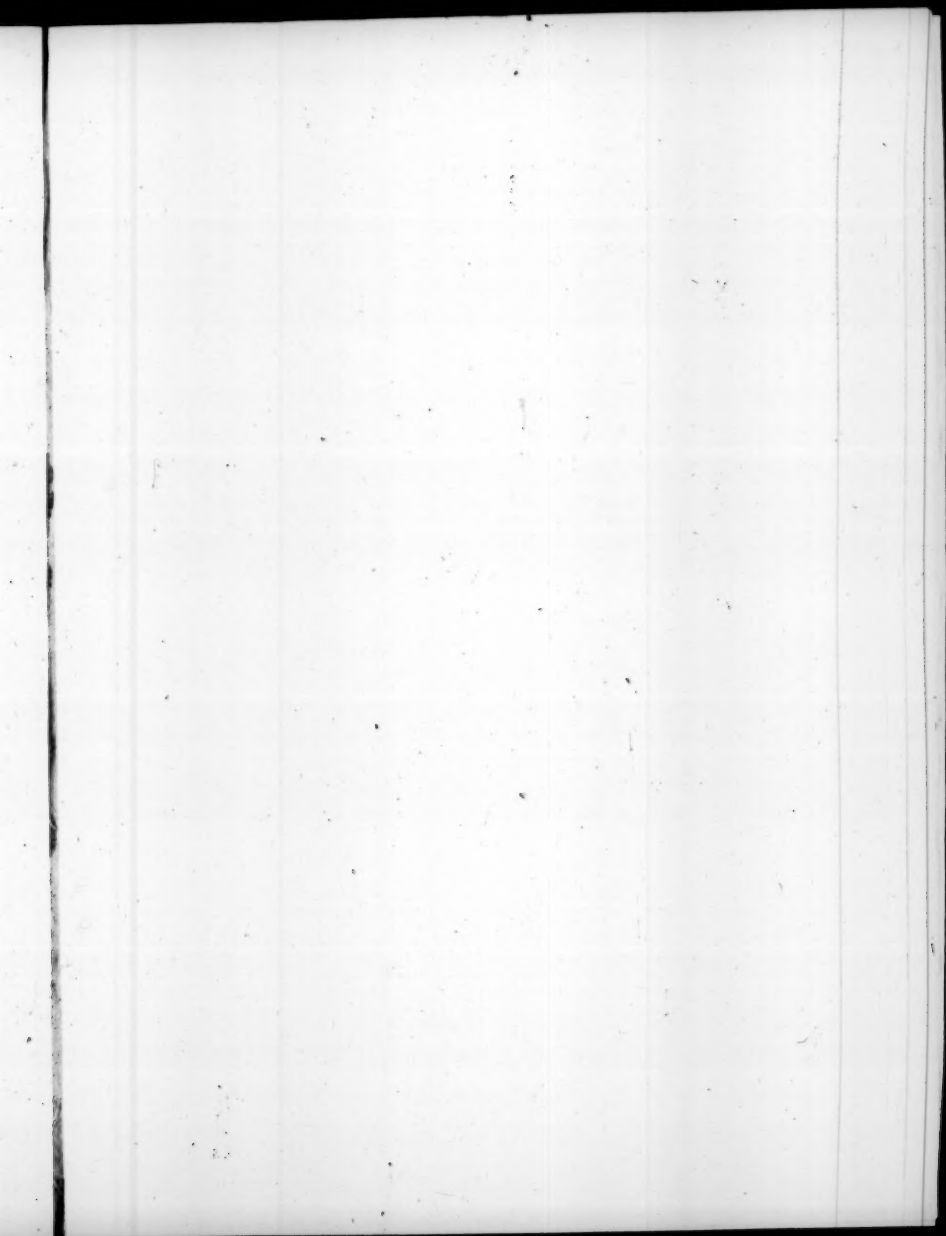
As this Author aged now 83 years confesseth that his heart burned within him, till for resolution of the Question he had set up this poor Candle on a Candlestick, so he praierth and hopeth that the spirit of judgement, and the spirit of burning will make some Learned and Judicious hearts (among the many burning Lamps, shining in and about *London*) to burn within them also, till their light shine forth for clear resolution of these two Questions ensuing.

1. Whether Merchants make not merchandise of the souls of men, when they send their Factors and Servants into *Spain*, *Turkey*, and such Idolatrous and Mahumetan places, there to abide many years free from the Work of the Ministry, as *Paul* saith, where men are the servants of sinne they are free from righteousnes?

2. Whether *Indian* Merchants (and such Masters as will binde their Apprentices from Marriage till they come to about 26 years of age) and many others of several Ranks, give not great advantage to Satan to tempt souls to Incontinency, and attract to their own souls the guilt of many Adulteries and Whoredoms, when for filthy lucre, husbands are sequestred from wives (especially young Marriners from their new married wives) and others so restrained from Marriage, though they burn, as though the Scriptures quoted in the margin were either not given by Inspiration of God, or may not binde the consciences of men.

Μὴν ἀπέφ' ὧν τῶν πῦρ καὶ ἡ δόξα.





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